THE

SUMM

OF

Two Sermons

ON THE

WITNESSES,

AND THE

EARTHQUAKE

That Accompanies their Reſurrection.

Occaſion'd from a Late EARTHQUAKE, *Sept.* 8.
And Preach'd on the FAST following, *Sept.* 14.

By *W. C.* M. A. Miniſter of the Goſpel.

LONDON,

Printed, and are to be Sold by *Jonathan Robinſon* at the *Golden Lion* in St. *Paul's* Church-Yard. 1692.

To his very-much reſpected Friends, *ANTHONY STEPHENS*, Eſq; Caſhier of the Treaſure of the Navy, and his Beloved Conſort Mrs. *MARGARET STEPHENS.*

SIR,

NExt to that Devote Society, *whoſe I am, and whoſe Deſire was my Call to publiſh this Diſcourſe, it became me to pitch on you for a* Theophilus, *to whom and your Second Self I might Dedicate it; it being the Firſt Fruits of a ſmall Recovery of Health from a dangerous and tedious Sickneſs, and you being ſo conſtant a Friend and comfortable a Viſitant under it;*

Amicus certus in re incertâ cernitur.

I hope you will not be offended that I have thus publiſhed your Name, you being a publick Perſon for ſo many Years, and it being the Deſire of all good Men that know you, that your Vertues were ſtill in a more publick and viſible Station. There are but few who have ſerv'd Three ſuch Kings without real or reputed Blame by one Party or other, in Wiſdom, Diligence or Fidelity, as you have done; and long may you live to do ſo.

Madam! *All things under your Care are in print; and for that Cardinal Vertue of your Sex, Cleanlineſs and Neatneſs, you are a Pattern both at* London *and* Epſom. *I wiſh all Gentlewomen would copy out the reſt of your Vertues in their Lives alſo.* 1. *In making the Pleaſures and Diverſions of Civil Converſe wear the Livery of Religion, recommending their Profeſſion as that which is not only conſiſtent with Chearfulneſs and Sociableneſs, but as that which refines it, and pre-*

ſerves it from Extravagancy and Troubleſomneſs. 2. *In adorning themſelves in ſuch a modeſt and acceptable Dreſs, that neither runs to the Extreme of the Vanity or Coſtlineſs of ſome, who think their Habit is never faſhionable enough, except they become the Pity of Perſons wiſe and grave, and the Scoff and Ridicule of the Vain and Fooliſh like themſelves, and think their Apparel and Furniture never rich enough, except they endanger the Eſtates and Credits of their Parents or Husbands, and bring them under the Curſe of Womans ruling over them, and Childrens oppreſſing them; nor the ſingular Affectedneſs of others, who think the moſt of Religion is wrapt up in Garments, or that a Profeſſion is unviſible, if it have not a Badge in their Cloaths; and that to be the Duty of a Sect, that themſelves think the Sin of an Office.* 3. *In that Abhorrence of Idleneſs, not only overſeeing your Houſehold Affairs with your own Eye, but giving an Example with your own Hand, and ſometimes bearing the heavieſt part of the Burden.* 4. *In the charitable Improvement of a plentiful Allowance, by which they may lay up ſo ſure a Foundation, that no Earthquake can ſhake, but may eſtabliſh.* 5. *In a true and conſtant Sympathy with the meaneſt and loweſt of Acquaintance and Friends, not forgetting them in Adverſity, or ſlighting them whilſt unſerviceable.*

The more of Perfection you have both obtained, the more eaſie the Duty of Progreſs and Growth will be, and the greater Obligation lies on you for it from him who made the difference. The Foundations of Religion are Living Roots, and they have a Sun to ſhine upon them that knows neither Night nor Winter.

That you both may in this, and all other things, proſper, and that this ſmall Offering, and every other Providence may promote it, is, and ſhall be the Prayers of

Your Faithful and very much Obliged
Friend and Servant,

Walter Croſs.

REV. XI. xiii.

And the ſame Hour was there a great Earthquake, &c.

THIS Book of the *Revelation* is not only Divine, but is a ſtanding Witneſs to the Divinity of all the reſt; it is a Seal to the whole Bible both in Order and Nature, being a Volume of Prophecies methodically digeſted, concerning the Empire of the World, and the Church of God ander it's Dominion, from the End of the Sacred Hiſtory unto the End of the World, whoſe daily Fulfilments in the great Revolutions of both, ſhew him alone to be the Author that can *ſhew things to come, and foretell what ſhall happen*, Iſa. 41. 23.

The Goodneſs of the Author declares it to be intelligible, and the Faithfulneſs of him who had Power to open the Book, has in part, and will more particularly put the Key of actual Knowledge in the Hands of Proteſtants; how elſe ſhall the Readers and Hearers obtain the promiſed Bleſſing, *Rev.* 1. 3? *The times of the end when Knowledge ſhould encreaſe*, Dan. 12. 4. are come on us, ſince the *ends of the World were come on the Apoſtles*, 1 Cor. 10. 11. Shall the Witneſſes have Power to ſhut Heaven, and not unlock this Book? In the time of the Sixth Trumpet the Angel ſtands with the *Little Book open*, Rev. 10. 2. The Prejudice againſt the Uſe of this Book from different Opinions, is an unreaſonable Objection, being of no leſs Force againſt the whole Body of Divinity, and Method of Salvation by the Goſpel, wherein Diſputes are neither fewer, nor of leſs moment.

This Portion of the Propheſie about the Witneſſes, is as much enquired into, and as much agreed about, as any in the whole Book. A Diſagreement about 60 or 70 Years in an *Æra* of nigh 1300 Years Duration, is but a ſmall Difference. We have no Period of Time before Chriſt's Incarnation of ſo great a quantity, that is not lyable to greater Diſputes. And if Prophecy ſince

Chriſt be as clear as Hiſtory before his time, the Ground of Complaint from Obſcurity is not great.

The hopeful Nighneſs of this myſtical Earthquake, with which the Witneſſes ariſe, the dreadful portenduouſneſs of this Literal Earthquake we have heard of from *America*, *Italy*, *Holland*, *France*, and felt in *England*, and the probability or poſſibility they may be one, makes me chooſe this Text.

Theſe 12 Verſes, from the 3*d* to the 14*th*, contains an entire Treatiſe about the Two Witneſſes, and doth contain twice two diſtinct Parts in it, *viz.* Two Perſons, Two Periods, Two States, and Two Conſequents of the Perſons laſt Living and Heavenly State.

Firſt, We have two Perſons for our Pattern as well as our Subject. *Sackcloth* is an Habit becoming a Faſt Day, it is an Habit becoming the whole Life of a Proteſtant or Witneſs, untill the Witneſſes are riſen. *Sackcloth* is the Symbol of Prayer and Repentance: an humbled Condition, and humble Heart, and an humble Habit become each other.

By theſe Two Witneſſes are repreſented the Univerſal Church under the Imperial Juriſdiction, (there never were very conſiderable parts of the Church without the Limits of the Empire) eſpecially from the beginning of the Reformation: For,

Firſt, Theſe Witneſſes muſt be Perſons, Men, they cannot elſe be Witneſſes. *Moſes* and *Aaron*, *Elias* and *Eliſha*, *Joſhua* and *Zerubbabel* were Perſons.

Secondly, Not Individual Perſons. 1260 Years are too long an Age for Numericals, they muſt therefore be a kind or ſort of Succeſſions of Men.

Thirdly, They are a Church, from their Office *before God*, *Prophets*; from their Symbols, *Olive-Trees*, *Candleſticks*, from the like Couples that conducted and preſided in the Church under the Old Teſtament, *Moſes* and *Aaron*, *Elias*, &c. whoſe Individual Characters are here deſcribed by *devouring Fire*, 2 Kings 1. 10. Shutting up of the Bottles in Heaven from Rain, 1 *Kings* 17. 1. Meaſuring of the Temple, *Zech.* 2. & 4. Plaguing of *Egypt*, and turning it's Rivers into Blood, from their Intereſt in Heaven, and at laſt going to Heaven.

Fourthly, They are a Church contemporary with, and oppoſite to the Beaſt and his Gentiliſm. 1. By Beaſt, all over this Book is underſtood the *Roman* Empire, under it's Eighth and laſt Form

of

of Government, *viz.* Ten Sovereignties or Kingdoms, Politically and Eccleſiaſtically united to *Rome*. This Beaſts Body or Subjects are the Gentiles, for the time of Duration is the ſame, *Rev.* 11. 2. and 13. 5. 2. The Oppoſites are the ſame, *Rev.* 13. 6, 7. and 11. 2, 7. 3. The Nature is the ſame, for Popery is an Image of Paganiſm, *Rev.* 13. 14. 2*ly*. 42 Months, and 1260 Days are of the ſame Extent, ſo they are contemporary and oppoſite.

Fifthly, They are a Church, repreſented by Two. 1. From the Sufficiency of their Teſtimony, to have convinced the Gentiles of their Gentiliſm, and leave them without Excuſe if not convinced. 2. From that Famous Diviſion of their Teſtimony, the Old and New Teſtament. 3. From the two diſtinct People that make up the New Teſtement Church, Jew and Gentile, *Eph.* 2. 14. *Two made one* in their Teſtimony, which Diviſion is obſerved in the *Sealed Servants of God*, Rev. 7. 3. For *Ver.* 4. One Hundred Forty Four Thouſand are Sealed out of the Tribes of *Iſrael*, and a greater Number out of all the Kindreds of Gentiles, *Ver.* 9. Theſe two Bodies of Men are Sealed from the ſinful Apoſtacies that did begin and continue with the Trumpets.

Sixthly, They are the Repreſentatives of the Church, eſpecially from the beginning of the Reformation. 1. The very Name *Proteſtant* proves it: For *Pro-teſtants*, *Witneſſes* and *Martyrs* differ only in Language, *Latine*, *Engliſh* and *Greek*: The Year 1530, when they who compoſed and profeſſed the *Auguſtan* Confeſſion of Faith, were ſo ſolemnly baptized *Proteſtants*, then did the former Seal'd Servants of God publickly commence Witneſſes. 2. The Work of Reformation was carried on by very Famous Two's: *Waldus* and *Bruis*, *Wickcliff* and *Pourney*, *Huſſe* and *Jerome* of *Prague*, *Luther* and *Melancton*, *Zuinglius* and *Oecolampadius*. 3. Before the beginning of the Reformation they had another Name, and in another Condition, *Rev.* 7. and 14. 1, 2. Seal'd Servants of God, without a Temple or Church, ſcattered as the Seven Thouſand in *Elijah*'s Days, and abſconded: Here they are in a better Condition, in a Temple, and have got a new Name, *Witneſſes*. 4. All things ſpoken of in this Paragraph are Occurrences under the time of the Sixth Trumpet, whole whole Period is but *an Hour*, *a Day*, *a Month*, *and a Year*, that is, 396 Years: For it begins *Ch.* 9. 14. and *Ch.* 10. 6, 7. the Angel ſtands as in that Period, ſaying, There was no more Time to come, but what was to be under the Seventh Trumpet: Moreover he begins no other

period untill his Diſcourſe come to the 14th *verſe* of the 11th *Chapter*. 5. This Chapter begins with Meaſuring of the Temple, which is an Emblem of Rebuilding it, *Zech.* 2. 2. to *meaſure* Jeruſalem, for ſhe *ſhall be Inhabited as Towns without Walls.* This was the VVork of *Joſhuah* and *Zerubbabel* the two Olive-trees, *Zech.* 4. From the certainty of this laſt Argument, *Marckius*, a late and large VVriter on this Book, draws a moſt Melancholly Concluſion; *viz.* "That 1260 years are to begin "from the Reformation: But the Anſwer is eaſie, and the Cauſe evident, why the Spirit of God mentions ſo particularly this period here, not to give a Character of their Beginning, but to give a Reaſon, why the Outward Court, and the Holy City were not Meaſured as well as the Temple; (*i. e.*) VVhy the Reformation was confin'd to ſo narrow Bounds, and did not extend it ſelf as far as the Name and Profeſſion of Chriſtianity; *viz.* Becauſe the Gentile or Beaſts Period of 42 Months was not yet ended. The Leaſe that God had given them was not out, nor the ſeaſon of ſincere Saints Sufferings, tho' they might be full of Expectation from what they ſhould ſee at that Great Revolution. Hence the Proteſtants are the VVitneſſes.

The Second Two are two Periods, a Greater of 1260, and a Leſſer of 3 Years and a half: Theſe two cannot be of equal Extent. For, Firſt, There is no Parallel to explain it by after that Calculation in Scripture, *viz.* Days for Years, and then the Days of theſe Years for Years again; nor could Reaſon ever ſatisfie her ſelf about Rules for explaining Myſtical Numbers at that rate. Secondly, The Two States of Death and Propheſying, which are the Contents of the two Periods, are oppoſite. Thirdly, The one begins when the other is about to end. *Ver.* 7. *And when they ſhall have finiſhed*, or when they are about to finiſh: For the Subjunctive Mood in Greek has no other *Future Tenſe* than the *Aoriſt.*

The firſt Great Period has a moſt viſible Mark to know its beginning from; *viz.* The Eighth kind of Government in the *Roman* Empire, *Rev.* 17. 10, 11. But leſt only Hiſtorians ſhould know that, the form of that laſt kind is deſcrib'd by it's being divided into Ten ſeveral Kingdoms, *Rev.* 17. 12. *And the Ten Horns which thou ſaweſt are the Ten Kings which have received no Kingdom as yet, but receive Power as Kings one Hour with the Beaſt.*

Beaſt. Likewiſe in the 13 *Chap.* at his firſt ariſing he has Ten Horns and Ten Crowns, from which Birth he is to continue 42 Months, and this very Beaſt it is, *Chap.* 11. 7. and 13.7. both from his Original and his Enmity to the Saints, that is contemporary with and oppoſite to the Witneſſes; now this Form of Goverament was fairly viſible between 450 and 460, and conſequently ends between 1710 and 1720. But there is ſome ground of hope that the Reſurrection of the Witneſſes may be ſooner: Firſt, Becauſe it is not poſitively ſaid, that theſe three years and a half ſhall be the laſt three, but about it. Secondly, The Beaſt is alive after the Witneſſes are riſen, for the third VVoe that then commences is inflicted on him. Thirdly, The Witneſſes period ſeems to begin from their being Seal'd at the beginning of the Trumpets, *Rev.* 7. and their entring into the Wilderneſs, *Rev.* 12. 6. both which are before the Beaſts riſe.

The ſecond Little Period is little for Time, but greateſt for Concern of any mentioned in Sacred or Civil Writ, excepting the three Days and half of our Lords Death and Sufferings. There has been no Notable Perſecution ſince the Reformation, but ſome Writer or other has referred this time to; and no great wonder, ſince there are no other limits to it but indefinitely about the end of the great Period, and no other Comment than the Aſpect of the Divine Providence, which affords us ſeveral Arguments to judge it preſent at this Day.

1. From the Univerſality of the Suffering of Proteſtants who are under the *Roman* Beaſts Juriſdiction: Some killed, ſome fled, ſome Apoſtatized, ſome Abſconded; the Authority of ſome whole Nations and Provinces brought under in acknowledgment to the Papal Power, and Profeſſion of its Religion; all this is viſible in the *Savoy* and *French* Perſecution, in the prevailing of Popery in *Poland* and *Hungary*, in a Popiſh Perſon being made Prince *Palatine*, and another was King of *Brittain* and *Ireland*; through all the Streets of this great City *Babylon*, according to the degree of her Power has Perſecution been meted out to Proteſtants.

2. From the Bitterneſs and the grievouſneſs of the Perſecution; *Daniel* ſays it ſhall be ſuch a time of Trouble as never was ſince there was a Nation. The Text repreſents it under the Emblem of Dead Carkaſſes lying in the Street; and in the 14th *Chap.* 13th *Verſe*, Death is ſaid to be a State preferra-

ble to it. It is not a State of Univerſal Temporal Death, for Faith and Patience remains their Duty, neither is a Reſurrection ſo ſuddenly ſuppoſeable from that kind of Death; nor could the Enemies bear the ſight of ſo many Carkaſſes ſo long; but an Univerſal Temporal Death of the Witneſſes being excepted, no bitterer Perſecution can be expected than has been of late; ſome in *England* and *Scotland*, where only Drops of that Shower fell, begged no greater Mercy at their Enemies Hands than the tolerable Death of a Malefactor, but the Torments and Temptations of the Sufferers in *France* has filled Volumes, and may more.

3. From the apparent Death both upon the Cauſe and Hearts of Proteſtants: ſome years ago they could taſte an Earneſt of that Propheſie of ſmiting the Earth with Plagues as often as they will, but now they can work no Deliverance in the Earth: formerly a Harmony of Confeſſions was an eaſie and pleaſant work, but now there is Breach upon Breach; formerly there was a Spirit of Life in all kinds of Worſhip, but now Deadneſs and Formality are Epidemical Diſtempers; but when the Witneſſes riſe, a Spirit of Life from God will enter into them, and they ſhall be called up to Heaven.

4. The preſent Confederate Armies ſeems to be a Comment on that mixture of Tongues, Kindreds and Profeſſions, *ver.* 9. that will not ſuffer theſe Dead to be Buried, nor Publick Affairs to lye in this proſtrate Condition under theſe Papal Feet and Toes; a Perſon Dead and Unburied in the Eaſtern Myſtical Style, to which this Book is very Conform, is a Symbol of a low and ſickly, but yet hopeful and recoverable Condition.

5. From the apparent Decay of the Turkiſh Empire, the ſixth Trumpet and ſecond Woe are evidently the ſame, and its generally agreed they do both repreſent the Turks Invaſion of the Eaſtern Empire; the Thirteenth Hundred Year of our Lord begins the *Ottoman Æra*, and their Succeſsful Invaſion of the *Roman* Territories. There is but then wanting four or five years to the paſſing away of the ſecond Woe; for the whole Period of the ſixth Trumpet is but an Hour, and a Day, and a Month, and a Year, that is Three Hundred Ninety ſix years, and the paſſing away of this VVoe, *ver* 14. is immediately conſequential to the riſing of the Witneſſes. I do not enlarge upon

upon periods of Time: 1. Being not uſeful in Popular Sermons. 2. Becauſe a Piece of great Pains is to be Publiſh'd on them quickly.

The third Two are two States, the State of the Witneſſes before Death, and after the Reſurrection Chriſts Witneſſes appear in this ſtate like *Joſhua in filthy Garments*, but in the future with *a fair Mitre on his Head, and change of Raiment*, Zech. 3. They are here in Duſt and Aſhes, hereafter in Heaven and Paradiſe; here in Sackcloth, there in Glory. This Two admits of a ſubdiviſion into Four. 1. The ſtate of Sackcloth. 2. The ſtate of Death. 3. The ſtate of Reſurrection to Life. The 4. Of Aſcenſion to Heaven: All which I ſhall only explain by ſome Doctrinal Propoſitions.

The Firſt ſtate is contained in the third, fourth, fifth and ſixth Verſes; from which I obſerve,

1. That what we obtain thorough the moſt viſible influence of ſecond Cauſes, is yet Gods Gift: Induſtry and Diligence are moſt neceſſary means of Knowledge and Utterance, yet to *Propheſie he gives Power.* V. 3.

2. God doth not only fore-know but determine the Times of every State. For 1260 years the terrible Beaſt with his Ten Horns, Blaſphemous Mouth, and Train of *Gentiles*, cannot ſtop their Mouth from Propheſying, nor can they or all their Friends, or their Intereſt in Heaven, change their Raiment, *they ſhall Propheſie* 1260 *years*, and *they ſhall Propheſie in Sackcloth.* Acts 17. 26. *He hath determined the Times before appointed.*

3. Prodigality in Proteſtants before the Reſurrection, is an Hainous Crime. 1. It is an attempt againſt Providence; God ſays ye ſhall not get out of a Sackcloth condition, but you will try it, if by any means Money can be had, therefore God looſes the Beaſts Chain to Rob them of it; as a Prieſt told a *French* Lady, "This Perſecution is to Humble your Pride, "but the next Judgment will utterly ruin Us. 2. It is a ſhameleſs Breach of Divine Precept, 1 *Tim.* 2. 9. Modeſty and Cheapneſs are the two meaſures for Furniture and Apparel. 3. It is out of Faſhion, Unſeaſonable. There are two Rules to know what is ſeaſonable by, the one from Heaven, who makes all things Beautiful in their Seaſon, and appoints the Brides Ornaments, and the Sufferers Sackcloth, the Times to mourn, and to rejoice. The other from Hell, *Eph.* 2. 2. that is, to follow

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the Courſe of the World, and be like my Neighbours. Now the time of the Worlds Rejoicing and Feaſting is the time of the Saints Death and Suffering, *ver.* 8, 9. And *è contra*, the Saints take their Faſhion and Figure σχῆμα from Gods Providential dealing with them. When our Husband puts a Bill of Divorce in our Hands, and our Father threatens to diſinherit us. VVhen the Spirit of the Lord has forſaken our Aſſemblies, and the Miniſtration of the Goſpel become a Savour of Death, ſhall we be pleaſant and merry, and put on fine Attire, when Antichriſt prevails, and the Intereſt of our Lord ſeems to loſe ground? *Iſa.* 5. 12. and 22. 12. VVhen the Lord calls to weeping and girding with Sackcloth, ſhall we not regard the operation of his Hands?

4. It is unſuitable to our Brethren in a Day of Affliction: God leaves ſome rich, to relieve them that are poor: 1 *Tim.* 6. 17. *And to be rich in good Works*: But how many, as the rich *Corinthians*, 1 *Cor.* 11. 2. rather ſhame them that have not, than relieve them. The Pomp and Splendor of ſome Men in their Stately Palaces, vaſt Revenues, *Epicurean* Tables, Lordly Trains and Attendants, without remembring *Joſeph*'s Afflictions, is too ſad a Witneſs againſt their Proteſtantſhip.

V. 4. *Prop.* 4. Though Grace and Gifts too are Supernatural, yet when engrafted, they become a Second Nature. The Church is not like the Candle, but the Candleſtick, that neither has Light nor Aptitude to be turned into a Flame; yet when the Light is added, ſhe becomes like the Olive-Tree with a native Fatneſs, *Rom.* 11. 17. Chriſt is the Root of the Olive-tree, the Church is a wild Branch engrafted. Hear her own Confeſſion, *Hoſ.* 14. 8. *I am like the green Fir-tree*, fruitleſs by Nature: But Chriſt anſwers, *From me is thy Fruit found.*

V. 5. *Prop.* 5. A Penal Prodigy uſually kills the Perſecutors of Proteſtants; they die not the uſual Death of Men, but by prodigious Puniſhment. *Monſtra Pœnarum*: God by a Viſible Hand writes *Mene Tekel* on their dying Carkaſſes. 1. *If any Man hurt*, great or ſmall. If he 2. *Will*, when the Power is reſtrained, if the Enmity remain. 3. *Kill'd*, Violence ſhall be viſible. 4. There is a Neceſſity of it, *He muſt.* All Neceſſity of it with God is only a Decency, *Heb.* 2. It became him to make the Captain of our Salvation a compleat Sufferer. 5. *After this manner*, as *Elijah* did the Captains with their Fifties, 2 *Kings* 1. And as the Earth opened

ed and devoured *Corah*, *Dathan* and *Abiram*, *Numb.* 16. 30. so an Earthquake, *ver.* 13. shall devour them. Instances of this are many. *Charles* the V. the first Persecutor after the Solemn assuming that Name, dy'd like *Diocleſian*. *Philip* the II. of *Spain*, the next great Pushing Horn, set up the Inquisition, forward the Armado, made it his Business to root out the Reformation, was made a remarkable Spectacle of Divine Displeasure: He was tormented two Years with Anguish and Pain in his Bowels, and the no less loathsom and stinking Disease of Vermin crawling on him and from him, than painful. His Country remains a Monument of the Divine Stroke in it's Weakness unto this Day. Some complain of the want of an *Historia Nemeſeos*, a well-attested Account how *evil has hunted the violent man to overthrow him*, Psal. 140. 11. But it's sure there is no want of matter for such a History; for fewer Ringleaders of Persecution have escaped, than those who have suffered, and might deservedly be Chronicled in *Tabulis Parcarum*. But there is a greater Difficulty to find certain Rules of Distinction between such Judiciary Punishments and Common Evils. I shall give a few. 1*st*. When the Punishment is a Pourtraicture of the Sin, as *Abſalom*'s Incest was of *David*'s Adultery; and as the Dogs licking *Jezabel*'s Blood, was of her causing *Naboth*'s Blood to be shed, and licked by Dogs. *Iſa.* 33. 1. *When thou ſhalt ceaſe to ſpoil thou ſhalt be ſpoiled*. When a Person triumphs over another's Distress, and is smitten with the same, then the Judgment carries the Signature of the Sin, and the Rod hath an audible Voice. 2*ly*. When Judgments surprizes the Sinner in the Act, as it did *Herod* and *Nebuchadnezzar*, *Dan.* 4. 31. *Acts* 12. 23. God executes Sentence against an evil Work speedily, for Patterns to prevent others, *Eccleſ.* 8. 11. 3*ly*. When the Crimes are such, as God hath not only threatned Death against, but Judiciary Death, 1 *Tim.* 5. 4. Some Mens Sins are open before hand, going before to Judgment: Such an one is Persecution, especially in them who take no warning from other Men's Falls, *Pſal.* 10. 5. *His ways are always grievous, thy Judgments are out of his ſight*. Jer. 2. 3. *All that devour him ſhall offend, for mine Eyes are upon him, ſaith the Lord*. 4*ly*. All National or Universal Judgments; though little in degree, they are Penal Signs of his Displeasure; such as Famine, Sword and Plague. 5*ly*. When Scripture has foretold the Judgment, as here in the Text, the Prophecy and Fulfilment make two sufficient Witnesses. 6*ly*. So doth

the Perſon and the Judgment, *Job* 34. 26. *He ſtriketh them as wicked Men in the open ſight of others*, Luke 13. 1. 7*ly*. When many of a Company, as Four or Five of Twelve or Twenty that have been Social Aſſiſtants of a Murder. 8*ly*. When the Sin lies in the Mean, and the Puniſhment in the End: Unjuſt Means for Honour or Riches curſed with Poverty and Contempt.

V. 6. *Prop.* The Prayers of true Proteſtants are of great Intereſt in Heaven: By no other mean did *Moſes* and *Elias* work the Miracles referred to in the Text; and no leſs Influence has the Prayers of Saints to the Plagues Symbolized by them, though Second Cauſes are more viſible in producing the former Effects. The Fire, Thundering and Lightning that brought forth the Trumpets, came out of the ſame Center from which the Saints Prayers did aſcend, *Rev.* 8. 5. So all the ſhutting up of Bleſſings from Heaven, and turning the Benefits upon Earth into Curſes; yea, all the Plagues that fall on *Babylon*, comes from their Prayers. The Second State is that of their Death, contained in other Four Verſes, 7, 8, 9, 10, which I ſhall ſumm up in Five Propoſitions.

V. 7. *Prop.* 1. The ſeeming hard and Hieroglyphick Terms of Scripture this Book contains, are of as fixed and determin'd a Sence as any other Words or Terms in all the Scripture. There is a fair Inſtance of this in the term'd Beaſt, which is the Subject of this Verſe, and a conſiderable part of the whole Book, which every where ſignifies the *Roman* Empire under it's laſt Form of Government, *viz.* As it is divided in Ten ſeveral Kingdoms: For, 1. That the Four firſt Beaſts in *Daniel* ſignifie the Four Monarchies and the Fourth Beaſt, the *Roman* Empire is an undoubted Axiome. 2. That the Beaſt in the *Revelation* is the ſame with *Daniel*'s Fourth, is ſufficiently evident. Firſt, The Time and Duration is the ſame, *Times*, *Time*, and *Half a Time*. Secondly, From the End thereof at the Beginning of Chriſt's Kingdom. Thirdly, From the Form thereof, 10 Horns or Dominions, to no other Kingdom in the the World can theſe three Characters agree. 3*ly*, The conſtant Form under which this Book conſiders the Beaſt as it's formal Object, is Ten Horns, *Rev.* 17. 11, 13. and 13. 1.

Prop. 2. There is neceſſarily ſuppoſed ſome great Defection and Backſliding of the Proteſtants or Witeſſes, after their begun publick Teſtimony before their Death. For, 1. Sin muſt always

go

go before Puniſhment: Though this Death is brought for other Ends than meer puniſhing, yet there is no place for Puniſhment where Sin does not precede. 2. Their great Intereſt in Heaven for plaguing the Earth as often as they will, is ſuppos'd loſt, when they fall in War before their Enemies. 3. The Threatning or Warning given in the 9th and 10th Verſes of the 14th Chapter, implies a Danger of Apoſtaſie. Hence the very Nature of the Sin is pointed at, *viz.* A returning to *Babylon*, and re-conforming to her in Doctriue, Worſhip, Diſcipline, Frame of Spirit, Life and Converſation, with Politick Intereſt and Ends, which ſome think make the Number of the Beaſt's Name, that is, have another Name, but may be numbred under that.

Prop. 3. A providential Work of Reformation meets with many Rubbs and Difficulties in the way: when the Cauſe of Truth and Godlineſs does thrive and proſper apace, of a ſuddain it is often blaſted, ſome ſurprizing adverſe Wind ariſes in it's Face. The Children of *Iſrael* muſt take many a backward turn in the Wilderneſs after they are come to the Borders of *Canaan*; and the People of *Iſrael* are longer in building the Second Temple than they were in Captivity: So here the Witneſſes after their great Intereſt in Heaven, and proſperous Fightings with their Adverſaries, are ſuddainly conquer'd, and kill'd, and thrown in the open Streets. The firſt preaching of the Goſpel met with no greater Oppoſition than the Reformation has done. If we conſider the Power of the *Spaniſh* Emperor, the Author of the ſad Overthrow of the Proteſtant Patriots, the Duke of *Saxony*, and the Landgrave of *Heſſe*, *&c.* the Authority of a Council, *viz. Trent*, a ſubtile Dividing *Interim*, a horrid and cruel Inquiſition, a bloody *French* Maſſacre, the Succeſſion of a Popiſh Queen *Mary* in the room of a Proteſtant King, a formidable Catholick League to root out Proteſtants, a Diviſion among the Miniſters of the Reformation, and a Party ariſing with that Name, that were a Scandal and Reproach to the whole; and another Party Apoſtatizing, and ſaying, Let us return to *Egypt* again.

Prop. 4. That the time of the War, and being Kill'd, is Extrinſick and antecedent to the Three Days and a Half, and therefore might juſtly have all the Sufferings and Perſecutions of Proteſtants referr'd to it.

Prop. 5. The State of our Lord's Humiliatſon and Suffering is an exact Pattern of this Death-ſtate of the Witneſſes, *where alſo*

our Lord was Crucify'd: 1. In his preaching, or bearing Teſtimony to the Goſpel for three years and a half, *i. e.* 1260 Days. 2. At finiſhing his Teſtimony he drinks a moſt bitter Cup. 3. He is kill'd, and lies dead three days and a half. 4. There is a kind of utter Death upon his Goſpel, or Teſtimony during that time. 5. This was done under the *Romiſh Juriſdiction*, by the ſame Beſtial Power, and in the ſame *Babylonian* Streets. 6. The King of *France* did kill the Proteſtants from the very ſame Motive and Spring that the Phariſees did perſecute Chriſt, *viz.* A Jealouſie and Fear of being ſuſpected, as defecting and declining from the *Romiſh* Power. 7. There are ſome unexpected Friends, a *Joſeph* of *Arimathea* to take Care of his Body, as here a mixt Multitude does of the Witneſſes: The one to afford Decent, the other to prevent Undecent Burial. Laſtly, There are his Enemies, who cried, *Crucify him*, *Crucifie him*; rejoycing and triumphing over his Death at the Paſſover; as here the Men of the Earth do, who had ſeiz'd the Eſtates of the Dead Witneſſes.

The Two laſt States of Reſurrection and Aſcenſion are contain'd in two Verſes, *viz.* 11, 12. From which obſerve, Firſt, That the Scheme is quite alter'd. For, 1. They are before Dead, now Alive. 2. Before deſerted of the Spirit of God, now they enjoy it. 3. Before they lie fallen, Πτώματα, now they are on their Feet. 4. Before their Enemies rejoyc'd and triumph'd over them, now they are afraid of them. 5. Before they are as low as the Duſt in the Streets, now they aſcend to Heaven. 6. Before they are contemned as unworthy of Toleration, now they are in higheſt Power and Authority. 7. Before they tremble before their Adverſaries, now the Men of the Earth quake before them. 8 Before their Enemies ſlay them, now their Enemies are ſlain, or give Glory to God with them.

Prop. 2. There is a Likeneſs to Chriſt in their Exaltation, as was in their Humiliation. 1. In a Reſurrection to Life. 2. In an Aſcenſion to Heaven in a Cloud. 3. In a terrible attending Earthquake. 4. In a plentiful Effuſion of the Spirit of Life from God. 5. In a conſtituted Church of *Jew* and *Gentile*; but with this difference, before the *Gentile* was engrafted upon the *Jewiſh* Stock, now the *Jew* is added to the *Gentile*, *Rom.* 11. 15. *Rev.* 16. 12. 6. In a Fall of Gentiliſm, or the *Roman* Power in Religion before their Teſtimony.

IV. The

IV. The last two general Heads, are the two Consequents contained in the 13th and 14th Verses, *viz.* the Earthquake and the third Woe. 1. For the Earthquake, it is consequential in Order of Position, but concomitant as to the time. For the Text saith, *In the same Hour*: Or as other Copies, *In the same Day*. But *Grotius* and *Mead* judge it to be an antecedent translating, ἐγένετο, *There had been* a great Earthquake, that is, a great Military or Civil Commotion and Justling between the Beast and the mixt Multitude, who would not suffer them to be put in Graves, which became a Mean of their Restauration. The rest of the Verse favours this Sence, which is set down as a three-fold Effect of this Earthquake. 1. A Tenth part, that is, one Kingdom fallen off from the *Romish* Power to the Reformed Religion. 2. A Slaughter of Seven Thousand Names of Men, or Men of Names, Persons, or Persons in Dignity and Office. 3. The Conviction or Conversion of all the rest of that Nation from Idolatry to the Worship of God alone.

It is to the Earthquake that I shall confine the following Dis- 2d Serm
course, though I doubt not it is to be understood mystically, for a Military or Civil one, an Ecclesiastical or Spiritual one; but there is probability to include a literal one also, as a prodromical Omen or Monitory Symbol of the former: For a Literal one did accompany Christ's Resurrection, which is the Pattern of this. 2. It is an usual Method of Divine Providence to send such Similary Prodigies before the Fulfilment of Prophesies, whose Terms are borrowed from them. For Instance, The first Trumpet is said to bring Hail and Fire mingled with Blood, which is commonly judged to be fulfilled under *Julian* and *Valence*, *Anno Christi* 364. of whom *Nazianzen* speaks thus, *Valens insurrexit repentè nubila grandine plena*: A Cloud full of Hail, as much a Hater as a Worshipper of Christ: In Persecution next to *Julian*; not an Apostate, but yet no better Christian. A Shower of Hail fell in his Reign, whose Drops a Man's Hand could hardly Grasp; that not only kill'd Men, but Beasts; and he himself shed as much Blood of true Christians, being a bitter persecuting *Arrian*, as might have been mingled with it: Neither was there wanting Fire by Thunder, and Lightning, and Earthquakes in the very Letter: For *Nice*, where the first Council sate, that pretended an Infallible Authority, was utterly overthrown by one, and Ten Cities in *Crete* more, many Cities in *Sicily*; Land and Sea changed their Stations,

Statious, Ships carried to Mountains, and Mountains dashed against each other. 2. The Second Trumpet mentions a great Mountain burning with Fire, which some apply to the breaking forth of *Vesuvius*, which made most dreadful Havock in *Italy*: But if they mean it's first Eruption, that was sooner, in *Titus*'s time. 3. *Hophmannes* expounding the Locusts to be the Jesuits, who received their Universal *Diploma* from the Pope, 1543. says, "They had "Swarms of Locusts for their Fore-runners through *Germany*, *Italy*, *Poland* and *Hungary*, and left a double Plague behind them of Jesuit and Famine.

The Text thus explained, affords these Four Doctrines. 1. That Earthquakes are both signal and penal Prodigies. There *was a great Earthquake, and the 10th part of the City fell.* 2. Sinners Penalties are Saints *Præmiums*; the Punishment of the one is accompanied with Reward to the others; nay, there is Goodness to both: For though they suffer, their course of Sinning is stopt, which is the worst Evil of the two. God destroys not for Destruction sake; he lets not carelessly his Creatures fall out of his careful Hand; but the greater Good is to the Saint, who enjoys both Deliverance, and serving his God without Fear; and most Glory to God, who manifests his Holiness by such angry Stamps of his Foot, such visible Threatnings. This Earthquake shakes Antichrist's Foundation, and by it the Graves of the Dead Witnesses are opened, and many Antichristians turn'd Glorifyers of God. 3. There is reason to expect signal Earthquakes, though we dare not assert, that this which is come, is one of them we expect, untill we see more of the Event. There are three great Earthquakes yet to come. 1. This in the Text at the Resurrection of the Witnesses. 2. One at the opening of the Temple, *ver.* 19. 3. The greatest of all under the 7th Vial, at the Day of Judgement, *Rev.* 16. The First of these is very nigh; for the Prophecy of the Reformation before this Earthquake, is set down in Seven several Steps; and we can read in History, or see in Providence, six of them fulfilled. 1. A Publick Church built by the Measures of Sacred Scripture, *ver.* 1. a publick Testimony for Christ, and a Prophesying. 2 Churches and Ministers fill'd with Grace and Gifts, like Candlesticks and Olive-Trees. Read *Melchior Adamus*, *Clark*'s Lives, and other Accounts of our Famous Divines. 3. A most wonderful and successful spreading of the Gospel, notwithstanding all Opposition. Satan was as busie as ever; the Pope and Emperor had neither less Force and Power,

nor

nor leſs Subtilty and Enmity; nor did they uſe leſs Diligence than the Pagan Emperors and Phariſaical Jews, did againſt the Preaching of the Goſpel at firſt. It ſeems no leſs a Miracle to ſee Reformed Churches now, than Chriſtian Churches then: Their Arms were no other but approving themſelves to Men's Conſciences by manifeſtation of the Truth. What Arms had *Luther* and *Melancton*, or *Wickliffe* or *Huſſe*? A coming out of *Babylon* needs Divine Power, as well as coming out of *Egypt*. In the very next Pariſh where I was born, 500 were converted at once. Several of themſelves have given me an Account of it. *There was Power to ſmite the Earth.* 4. Remarkable Judgments, that had a Viſible Finger of God in them, deſtroying the Adverſaries of the Goſpel, and Perſecutors of it's Witneſſes, as we may read in Three King *Henries* of *France*, and moſt of the Ring-leaders of the *French* and *Iriſh* Maſſacres, and *Netherland* Perſecutions; beſides Inſtances at home.

V. A great Decay in Religion, Conviction and Converſion more rare than formerly: Miniſters go forth to their Work as *Samſon*, when his Hair was cut; Prayer leſs powerful, and leſs delighted in; ſtrictneſs in Holineſs, and Conſcientiouſneſs, out of Faſhion; Chriſtian Conferences forgotten, Popiſh Doctrines and Formal Superſtition thought more tolerable: There is a great Degeneracy and backſliding from the Steps of our Fathers. Pride, Luxury, Vanity and Formality prevail too much.

VI. Hence the Beaſt has prevailed in War; God has been chaſtizing us with inward Deſertion, Leanneſs to our Souls, Sackcloth on our Loyns; though we endeavour to cover our Shame with outward Fig-leaves, and outward Providential withdrawing from protecting and proſpering us formerly. Our Glory is gone, our Ark taken, our Arm feeble againſt the *Philiſtins*.

VII. There remains then but one Step more to the Earthquake; and we hope alſo that the *three days and an half* is nigh an end.

Fourthly, The moſt terrible Judgements, even Earthquakes, have glorious Iſſues: *The reſt give Glory to God.*

I ſhall only diſcourſe on the firſt Doctrine under theſe Three Heads. 1. In Explication of the Nature of an Earthquake, and of a Prodigy. 2. In proving that an Earthquake is a Prodigy. 3. In Improvement of it, according to our old cuſtomary Method of preaching.

The Firſt Head has two Members to be ſpoken to apart. The Nature of the Earthquake: And the Nature of a Prodigy.

The

The First whereof is the Nature of an Earthquake, which I find as well explained in 2 *Sam.* 22. 8. and *Pſal.* 18. 8. as in either new or late Philoſophers: *Then the Earth ſhook and trembled, the Foundations of Heaven moved and ſhook, becauſe he was wroth: there went up a Smoak out of his Noſtrils, and fire out of his mouth devoured, Coals were kindled by it.* In which Deſcription there is, Firſt, It's *Proteus*, or manifold Form and Appearance. 1. It ſhook רעש *twice.* Greek, σείσμ@, either by a vibration or trembling, or an oblique declining, which, *Seneca* ſays, of all others is moſt dangerous: For if the Inclination ſhould continue one Minute, all Hills, Mountains, Cities, Caſtles, muſt neceſſarily be tumbled down: And ſuch was that with us without any Overthrow, by reaſon of the ſudden recovery from the Inclination. Philoſophers call them *Epiclintas* and *Braſtas*, &c. Secondly, *And trembled.* The Word רעש ſignifies a *Bellowing* or a *Noiſe*; and *Bruit*, as it is tranſlated ſometimes. Theſe are called μυκέτιας, A roaring and bellowing of Wind under ground, it's Paſſage being ſtrait and variouſly figured. Thirdly, *Mov'd*, רעש, or remov'd from one place to another, as the Hill in Queen *Elizabeth*'s time here in *England*. So *Joſephus* gives an Account of another next to *Jeruſalem*, remov'd into another place. And *Amberbachius* tells of another in *Helvetia*, 1561. Or divides chaſmatically the Earth, as when it ſwallowed up *Corah*, &c. *Numb.* 16. 31. And a greater ſhall be at the Great Day, *Zach.* 14.4. when the *Mount of Olives* ſhall cleave towards Eaſt and Weſt.

Secondly, The Subject of this Concuſſion and Commotion, the *Earth*, called alſo the *Foundation of the Heavens*, it appearing to us the Center of the whole Heavens; every thing tending to the Center of it, or from it, according to their Weight or Levity: And ſome ſay, it is not only the Pillar and *Atlas* of the Heavens by it's Solidity, but the furniſh'd Table and Store-houſe whence all it's Luminaries are nouriſh'd. God lays the Beams of his Chambers in the Water; this renders it ſo wonderful, that the ſolid Earth, whoſe Foundations God lays, that *it ſhould not be removed for ever*, Pſal. 104. ſhould ſhake and tremble. It is the Weight of Sin doth it. God would never have altered, or ſuffered to be altered, any of his Foundations to the worſe, if Man had not altered his Allegiance. That a moſt ſolid Body, 7000 Miles thick, ſhould be ſhaken like a Rod, and ſhattered like a tottering Fence, is a prodigious Work of God.

Thirdly,

Thirdly, There is the ſupreme and principal Cauſe, GOD, he was angry, *his Noſtrils, his Mouth*, (the very Pagans own this) who aſcrib'd ſometimes to one God, ſometimes to another. Hence *Neptune* is called Ἐνοσίχθων, and σείσιος, when they think the Water is the Mean of it. They who aſcribe it to the Fire, call all ſecond Cauſes *Vulcan*'s Tools.

Ferrum exercebant vaſta Cyclopes in Antro
Bronteſq; Steropeſq; & nudus membra Pyracmon.

They who aſcribe it to the Wind, call *Æolus* it's Author.

Æolus hic Clauſo ventorum carcere regnat.

It is a great Argument againſt *Seneca*'s Chriſtianity, and true Piety too, that diſcourſing of Earthquakes, he ſays, *Illud quoque proderit preſumere animo nihil horum Deos facere nec irâ numinum, aut Cœlum aut Terram concuti*: It will be our certain Advantage to take it for granted, that God is neither Author of Thunder nor Earthquakes. But we have a more ſure Word of Propheſie, that ſaith, God is he, *who removeth the Mountains and they know not; who overturneth them in his Anger, who ſhaketh the Earth out of her place, and the Pillars thereof tremble*, Job. 9. 6. Alſo *Nahum.* 1. 5. *The Mountains quake at him, and the Hills melt, and the Rocks are thrown down by him.* So *Pſal.* 97. 3. *&c.* Reaſon alſo aſſents, and ſays *Amen* to Scripture. 1. From it's own Wearineſs in the greateſt Philoſophers, in it's ſearching after another Cauſe. The uſual Return is, *Non eſt inventus.* We do not know, after all *Seneca*'s great Search in his Old Age, and ſecond Attempt upon the Earthquake in *Campania*. He brings forth ſix May-Be's at a Breath. 2. From the greatneſs of the Effect. A moving of that which has the whole Heavens preſſing it down, and 3000 Miles of Foundation ſolid as Marble to ſupport it; and the greatneſs of God's Concern in the various Effects of it. 3. From the Irregularneſs as to Time, Place, Manner or Mean. We muſt either put it under the Conduct of Divine Wiſdom, or ſet up Fortune or Chance for another God.

A gradual Preparation of the very Entrails of the Earth for the Conflagration of the Earth at the great Day, does not prove the Orderlineſs of the Progreſs: For when the Caverns are widened

by Earthquake, it's done violently and not gradually. So when burning Mountains, Sulphureous Lakes, Oleous Springs take their Riſe, it is not by little and little, but a powerful Violence. 4. It is ſuch an immediate and extraordinary Judgement or Mercy, that Reaſon preſently attributes it to the Sovereign Diſtributer of Rewards and Puniſhments. Hence he ſets forth himſelf in his Word as an immediate Diſpoſer of all thoſe Meteors, wherein the Comfort or Ruine of our Life very immediately does conſiſt. He is the Father of the Rain, and he begets the Drops of Dew: *The Clouds are his Bottles, at his Voice they are open: He has Treaſures for Snow and Hail; he parts the Light, and ſcatters the Wind*, Job 38. Pſal. 147. *He has his Coals and Furnaces in the Earth*, Pſal. 18. 8.

3*ly*. The Means by which he does it, Smoak, Fire and Coals. If according to our new Philoſophers, Scripture ſpeaks in things Natural, according to the commonly received Opinion of that Time it was wrote in, they loſe the Honour of New Invention; who ſay the Cauſe is an Exhalation, or a Wind in ſome Cavern of the Earth, penn'd up and rarify'd by the heat of ſome Sulphureous or combuſtible matter kindled by accidental Motion, which they illuſtrate by their Copper Globe, for this is very Old Philoſophy.

But no doubt the Second Cauſes or Means are as various as the Forms or Effects, though the Variety of the one does not always flow from the Variety of the other. 1. Some [as *Thales*] think the Earth a great Ship ſailing in a vaſt unknown Ocean, either meeting with a croſs Wave, is diſturb'd in it's eaſie Motion, or by it's Weight ſo preſſes down the Water, that it pierceth through it's Chinks and Crevices, and diſturbs the Burden or Loading of the Veſſel; yea, breaks forth into great Rivers from the very tops of Mountains. 2. Others impute it only to that laſt Branch, *viz*. The Rivers and Lakes within the Body of the Earth, from whence our Rivers above Ground riſe. Theſe Rivers ſometimes leaving their former Channel, or over-ſwell'd with Water, break down their Banks, which produces a Motion in the Earth above them. 3. Some *Copernicans*, and others alſo, think the Earth a great Animal, and that an Earthquake is a Fever, or a Fit of Vapours by which it is diſtemper'd, which may be allow'd metaphorically, *Rom*. 8. 22. *The whole Creation roaneth and travaileth in pain waiting for the Manifeſtation of the Sons of God.*

So

So it is like a Pang of a Travailing Woman, in order to the Birth of a New Earth, 2 *Pet.* 3. 4. *Straton* and his Followers call it a Fight between Cold and Heat. Hence they are frequent in Spring and Autumn, at which time theſe Particles paſs by one another on the outward Cruſt of the Earth. 5. Very many call it a Wind penn'd up. And Hiſtories record Winds to have blown out of it's Eruptions and Gulphs that it has made for ſeveral Days, as it did at *Chalcis*, according to *Seneca* out of *Aſclepeadotus*, and alſo at *Herculea* in *Pontus*. Moreover, great Winds are frequent after, though we know not their Paſſage, and a Calmneſs uſually precedes them: Which is a very plauſible Account, adding Heat to rarifie the Vapour: *Pſal.* 135. 7. *He cauſeth the vapours to aſcend from the ends of the Earth, he maketh Lightnings for the Rain, he bringeth the Wind out of his Treaſuries.* And this he doth *in the Seas, and all deep places*, Job 38. 24. *By what way is the Light parted which ſcattereth the Eaſt Wind upon the Earth.* 6. Some impute it to Old Age,

Terra ſuperna tremit magnis concuſſa ruinis
Subter ubi ingentes ſpeluncas ſubruit Ætas.

As in old Buildings, when there is more Weight above than Strength in the Pillars below, occaſions either a rebounding Fall from ſome Rock, or ſome ſurrounding trembling from a Lake. 7. Some to a great Maſs of Chymical Spirits fetter'd in ſome maſhy matter like the Diſtillers Tunn, or in ſome cloſe Cave where the Pores are too narrow for the Particles. 8. *Vanhelmont* refers it to an Eccentration of the Earth; but then all Earthquakes ſhould be univerſal, which is both contrary to Scripture and Experience.

The Effect is ſolvable by moſt of theſe as Means, by none as total Cauſe, eſpecially univerſal ones. For if the Caverns be but half a Mile or a Mile deep, an Earthquake of an Hundred Miles is impoſſible without vaſt Eruptions. 2. The removing of Mountains leiſurely for two or three Miles ſpace. The contemplative *Poiret* ſays, the Study of Natural Cauſes, without their relations to to their Creator, 1*ſt*. As their Author, 2*ly*. As their Pattern, 3*ly*. As their Governour, makes but half Philoſphers. And we find the end of Scripture treating of theſe, is to make us ſee a God in them and from them: *Pſal.* 29. 6. *He maketh Lebanon*

and Syrion to skip as a young Unicorn. And *Job* 37. speaking of the Fiery Meteors, says, *They are turned round about by his Councils, that they may do whatsoever he commandeth them upon the Face of the World, or in the Earth: He causeth it to come, whether for Correction or for Mercy, &c.*

4*ly:* The moving Cause, which supposes the demeriting, because *he was wroth*, who can be angry at nothing but Sin; *Isa.* 13. 13. *I will shake the Heavens, and the Earth shall remove out of it's place, in the Wrath of the Lord of Hosts, and in the day of his fierce Anger; and it shall be as the chased Roe.* Our Sin and God's Anger for it, is a Burden the Earth cannot bear. Hence are it's Groans and Travailings in Pain: Man is punished in the Earth, as a King in his Subjects, or a rich Man in his Possessions.

Three remarkable Degrees of Punishment the Earth undergoes for Man's Sin. 1. The Curse in *Adam*'s time, *Gen.* 3. 17. *Cursed is the ground for thy sake*, which we may compare with the 7th Verse. The Natively consequential Punishment on Man's Body, they both were naked: The nearness of the Union and Relation between his Soul and his Body, brought the Curse there before the other, and without a positive Infliction. There was a capacity of ever-living from that harmonious Constitution in his Body; but his Constitution is now mortal, not only a Disease, as Physicians say, but Mortality it self is a preternatural state: For, Perpetuity is a Print, or a stroak of Divine Image that became him to put on the Substance of every Creature he made: For he cannot deny himself in his Works or in his Word: All he does must have a fittedness to represent him; and what became him to make, became him to continue: And Æviternity of Creatures is the Image of the Eternity of God. Death was a conditional Threatning; Life was an absolute natural Promise. Man had nothing to do but to continue yielding himself to that Inclination that was from the Image of God in him, without attempting to do any thing of himself, by which he might be something by himself. Self-denyal, which is a Negative Term, was the principal Duty. 2. There could not but arise from this Immortal Constitution an unspeakable Beauty. The most fresh, healthy, young and vigorous Constitution is like wrinkled old Age, in comparison of an Immortal one! Old and Young, Sickness and Health in a Mortal, differs but in Degree; but that is a natural capacity of ever-living. Mortality and Immortality differ like Sin and Holiness, Death and Life. So much must the greatest Beauty of Mortals fall short of *Eve*'s. Secondly,

Secondly, If we take measures of this Beauty from what the meaneſt Man ſhall be when ſinleſs; and the Beauty was a Glory; for *our very Bodies ſhall be faſhioned like to his glorious Body*, and the very reaſon of it flows from it's *incorruptibleneſs*, 1 Cor. 15. 32. The firſt Property being always the eminent and emanent Cauſe of the reſt. *Adam*'s Immortality was a proper Incorruptibility.

Thirdly, If we compare this Beauty with the remaining Reliſts in Plants and Fowls (for we cannot ſuppoſe the Curſe to fall ſo heavy, or to laſt ſo long upon any body, as the Body of Man; for their union with the Soul is nigheſt, and the Property and Dominion greateſt) it is a kind of Covering; for ſuch are their Feathers and Flowers that excells all the Glorious Ornaments that a *Solomon* could array himſelf with, by reaſon of their Nativeneſs, flowing from the Conſtitution of the Creature it adorns, *Matth.* 6. 28, 29, 30.

The Privation of this Covering, that did conſiſt of Glory, or radiant Beams of Light, was literally *Adam*'s and *Eve*'s Nakedneſs, which did flow from the Souls Nakedneſs of the Objective Image of God, and the inherent qualitative Image that did flow from it: For Man in Regeneration is in part reſtored to what he was when ſinleſs; and this is a changing into a glorious Image, by beholding the glorious Image of the Lord in the Glaſs of our Souls, formed there by the Spirit of the Lord.

The Curſe of Barrenneſs upon the Earth muſt be ſome way proportioned unto this. An inward change of the Contexture and Particles, at leaſt of the Surface and Cruſt of the Earth above the great Deep, which would neceſſarily cauſe an Alteration in the Air, the Conſtitution thereof being ruled by the Vapours and Exhalations of the Earth, if it reach'd no higher: We may ſee this from the vaſt difference of Soils, their Barrenneſs or Fertility ariſeth from the Diſpoſition of the Earth, and Poſition of the Sun.

The Second Degree of Puniſhment was in *Noah*'s time, by the great Deluge, where there was made not only a Change of Particles, or compoſure of the Earth, but the whole uppermoſt Sphere or Cruſt broke in pieces, and laid like an Heap of Rubbiſh or Shipwrack; and from this Conſtitution of it ariſeth it's fitneſs for Conflagration, it's Liableneſs to Earthquakes, Thunder and Lightning, Storms and Tempeſts: So that Philoſophers ought not only to ſtudy it's relation to God, but it's relation to Sin and Puniſhment,

ment, it's constant or natural Constitution is preternatural, like a crazy Person Hectick and Consumptive.

The Third Punishment is yet to come, when it shall be wholly burnt up by Fire, 2 *Pet.* 3. And if we may take Measures of what it was before Sin, from what it will be after, it must certainly have been a glorious Globe: When the most solid Gold shall be transparent, and the whole new Earth, the Foundation of the New *Jerusalem*, more precious and Diaphanous than the most precious Stones; some *Rudera* of this appears in the Chrystalline Stones, and other things under Ground; and that vast Fire in which all will be burnt up, hath an evident Vertue to render it vitrial: So much for the Nature of an Earthquake.

The Second thing to be explained, is, the Nature of a Prodigy, which is superiour to a Sign, and is a Miracles Fellow. These three explain one another, אות, a *Sign*, מופת, a *Prodigy*, נפלאת, a *Miracle*, *Heb.* 2. 4. *Signs*, *Wonders*, and *divers Miracles*. 1. Signs are Natural, as *Gen.* 1. 14. We know how long to Night or Darkness by the place we see the Sun in, or to Morning by other Stars: So when Spring and Harvest, *&c.* When an Eclipse, when the Tydes, when seasonable to Sail, to Fish, to Plow, to Sow, *&c.* The Lights of Heaven are given for Signs of these things. So *Mat.* 16. 2. A red Sky is a sign of fair Weather, because the Sun shining through it, demonstrates it to be thin; but if the Clouds in our Horizon be black and lowring, implies it to be full of thick Exhalations, on which the Sun beating and piercing for a whole Day, dissolves into Wind or Rain. A third Instance is in *Luke* 12. 54. A South-wind is a sign of Heat, because the Exhalations come from the Torrid Zone, *Job* 37. 27. and the West rainy, because the more Humid Vapours come from the Sea. This is less sensible to us, who are surrounded by Sea.

2. There are Signs that signifie by Vertue of Institution, as the Bow in the Cloud, *Gen.* 9. 13. Naturally it signifies a small Shower past or to come; for it is in a Cloud that in part reflects, and in part is penetrated by the Sun; but by Divine Institution it signifies the universal absolute Mercy of safety from a Deluge. Hence Christ is represented, *Rev.* 4. and 10. with a Rainbow about his Head.

2*ly.* On the other Superiour Hand stand Miracles, that have God alone for their Author. *Psal.* 72. 18. *Who only doth wondrous things:* And 86. 10. To which Four Qualifications are requisite.

1. That

1. That the Effect be above the Power of Natural Cauſes; tho' we know not her certain Limits, we know ſome things to be certainly beyond her Limits, as raiſing the Dead. 2. That the Effect be viſibly ſo, all kind of Juggle or mean of Deception of our Senſes be removed, that it be beyond Diſpute to an unprejudiced Mind: The born Blind could ſay, *Know ye not whence he is, and yet he hath opened mine Eyes?* 3. Suddenly. It is beyond Nature's Power to cure of a Fever in an Inſtant. 4. Perfectly. The Effect muſt be compleat at once. The Fever may be ſtopt by Phyſick, and return again. But a Miracle cures perfectly.

3*ly*. Prodigies being in the middle, ſometimes ſeem to partake more of the one Extreme, ſometimes more of the other; ſometimes they ſeem to ſtand neutral, as the Rarities of Nature, boyling Springs, flaming Mountains, petrifying Waters, Ants as big as Oxen, monſtrous Births, that are not ſo much as Signs, but only fill up their own abſolute places, for Nature's Variety or Defect. Hence we may divide Prodigies into Four kinds.

I. Thoſe that are only nick-named ſo, and owe their High Title unto our Low Intellects; as, Eclipſes, the turning of Mens ſhadows who paſs the Tropick, the appearance of two or three Suns at once, or of ſome new Star.

II. There are Prodigies truly preternatural; that is, ſuch as hold of no ſteady Cauſes, nor are produced by any regular Motion, and that ſeem to require at leaſt an Angelical Power; as thoſe that the Magicians in *Egypt* produced, the Turning of Rods into Serpents, Rivers into Blood, and ſuch Wonders as may be wrought to deceive. *Deut.* 13. 2. *Rev.* 13. 13. Such Chriſt and his Diſciples not only did, but were. *Iſa.* 8. 17. *I and the Children whom the Lord hath given me, are for Signs and Wonders in Iſrael.* Under this Head may be reckoned ſpots of Blood appearing in Leaves of Trees, Stones, Statues.

III. Thoſe that are not only preternatural and ſignificant, but alſo of a determinate ſignification, about which there is a great need of Skill, Prudence and Prayer, in order to draw poſitive Concluſions: For the Righteous Man's Tryals look as prodigious, like as the Wicked's penal ſtroaks; and the Wicked's ſuddain Proſperity is often very obſervable. The Earthquake that threatned Ruine to the Priſon, ſpoke Mercy to the Gaoler.

1. In not being over-obſtinate Infidels; for by reaſon of this the *Jews* rejected the Meſſiah, and were rejected by him; they would

would be satisfied with no other Prodigy as a mark of his first coming, but such as were to be Fore-tokens of his second coming, to wit, A glorious Appearance of a Man coming from Heaven, *Matth.* 24. 29, 30. which they expected from that Prophecy of him in the 7th of *Daniel*: And yet such an one as may be would have satisfied them, would have been far less miraculous than those he wrought.

It is probable that Sign of a Flaming Sword hanging over *Jerusalem* for a whole Year together, and the Vision of Chariots, Horsemen, Armies and Arms filling a vast compass of the Air, was taken for an occasion of their embracing False Christs afterwards; being a Type of the Son of Man's second coming.

2. We would not be over-obstinate, because God hath not said, that he would reveal no more Oracles, nor work no more Miracles; this Scripture rather seems to promise some at some extraordinary occasions, *Rev.* 11. 6.

3. We are commanded to take notice of prodigious Appearances, *Psal.* 9. 16. *God is known by the Judgment which he executeth.* Psal. 10. 5. *It is a mark of the wicked, that his Judgements are far above out of their sight, and that they regard not the Operations of his Hands*; Rev. 15. 4. *All Nations shall worship before thee, for thy Judgments are made manifest.*

Secondly, We ought not to be over-credulous, since Nature is so full of Power. 1. Matter set on motion by our own Arts, amaze our selves; and not only full of Power, but full of Rarities; and sometimes Discords, to recommend the Harmony of the whole: Besides, Satan is not only full of Power, but full of Cunning and Malice too, and the length of his Chain we know not; we see at once his Power over the *Sabeans* and *Chaldeans*, and over the Wind too, *Job* 1. and over the Body of Man, to smite it with Diseases; and over the Soul of Man, to tempt it with Prodigies and Wonders, *Deut.* 13. 2. 2 *Thess.* 2. 2. We find the Natures of our own Minds no less weak in discerning, as their Power is to give occasion of mistake. Our very natural Principles are sullied, and our Ratiocination slow and uncertain. Our Wills incline more to Curiosity than useful Knowledge, and to Superstition more than to Religion. 3. Many Ages have been deceived with sophistical Wonders, pretended Prophesies, inexplicable Impressions, natural Enthusiasms, turgent Imaginations, Astrological Conclusions, melancholy Dreams and wanton Fancies.

I ſhall therefore lay down theſe Prudential Rules about them.

I. That Judiciary Aſtrology about Men's Lots and Future Contingents is a meer Lie. *Iſa.* 44. 25. *God fruſtrateth the token of the Liars, and maketh the Diviners mad.* Jer. 17. 9. The Lord forbids us *to hearken to theſe Prophets and Diviners.*

II. We find the Lots of Men as different as Heaven and Hell, who have been born at the ſame place, in the ſame time, and from the ſame Womb.

III. Where there is no certain Premiſes, there can be no ſure Concluſion. Aſtrologers can neither produce Hiſtory for unerring Obſervations, nor can they produce rational Axioms, how a Body infallibly ſhould govern a Spirit: The very Government it ſelf is unnatural; but Rules of the conſtant Method are impoſſible.

IV. Where many more as powerful Cauſes concur, the Effect can never be concluded from one. 1. Free-Grace. 2. Free-will. 3. The Conſtitution of the Body or Climate.

V. The greateſt of the Art never drew One true Concluſion of Twenty.

2. *Eventually.* Accidental Omens are as falſe as the other, *to wit*, A ſtumbling in the Threſhold, a Hare croſſing one's way; it neither becomes a prudent Man to mind, or take pains to refute, were it not for the Sin that ignorant ſuperſtitious Minds may contract by their Uſe, *Deut.* 18. 10, 11. The Inſtances in Scripture that are brought for a Proof for them, are, 1. Perſonal, not ſtanding Rules inſtituted for a common Standard to judge by. 2. They are begged, as Signs from God to determine them about ſome extraordinary Service, as *Jonathan*'s Sign of the *Philiſtins*, bidding him *come up*, 1 *Sam.* 14. 10. Or *Eliezers* Sign of the Woman that ſhould be *Iſaac*'s Wife. 3. The being of them lay doubtful, whether God would condeſcend to grant or no. 4. They were often miraculous, as *Gideons* Fleece, *Joſh.* 6. 7. There is a ſecret Touchſtone in a prudent ſagacious Chriſtian to diſcern, between a Divine Lot and a natural Accident, or Satanical Deluſion. 1. From the deepneſs of Impreſſion it makes, the Power and Influence it has on them for attempting or perſevering in a known Duty or good Cauſe. 2. The momentuouſneſs of the matter, and greatneſs of the Concern. 3. The tendency it has to Piety, or other Circumſtances, as may be obſerved in many Inſtances. (1) The Evening Leſſon after the Earthquake, being a providential Ex-

position of it, *Jonah* 3. *Within Forty Days and Nineve shall be destroyed.* I hope as sure an Interpreter of the Event, *Nineve* was not destroyed, as of the Duty; *Nineve* repented; it was an Accident or Lot to the Compolers of the Book, but none to the Disposers of Lots. *Clodovæus* thought it a Divine Encouragement to War, when he heard they sung at Church, *Psal.* 144. *He teacheth my Fingers to fight.* The Consul of *Rostock*, a Persecutor, convinc'd on his Death-bed by a Divine *Sortilegium* that fell on *Psal.* 32. 2. and made him confess his Sin. *Melancthon* foretold the Recovery of his only Child from *Psal.* 103. 3.

3. The Rarities of Nature, or such new things as natural Reasons may be clearly given for, are not to be concluded Prodigies.

4. There can be no Danger, but rather a Duty of suffering every extraordinary Appearance to awaken us to what Duties we knew before: For that which is the End of common Providence, must be much more the end of extraordinary. Beside, the very Word *Mophath* signifies a powerful Perswasive; and in this it differs both from Signs and Miracles; that Signs are instructive Prodigies, to excite and stir up to what we know; Miracles are for certain Confirmations of particular Truths, Persons Offices before manifested; but Prodigies are chiefly design'd against Security, and for making Man humble under the Sence of new Impressions of God from new Appearances. *Isa.* 48. 6, 7. *They are created now, lest thou shouldst say, Behold, I knew them.* Eccles. 8. 17. *Tho' a wise Man think to know it, yet shall he not be able to find it.* So though it owe the Name of Prodigy meerly to our Ignorance, yet this general moral use of it is our Duty. *Joel* 2. 30. *I will shew Wonders in the Heaven and in the Earth*, &c. *before the great and terrible Day of the Lord; and whosoever shall call on his Name shall be saved.* So whatever great Day such Appearances impress on us, if they bring us to call on the Name of the Lord, the Effect is saving. Suppose they were done by Satan permitted to try us, as in *Job*'s Case, when they bring forth this effect upon us, Satan is disappointed of his Designs, *Deut.* 13. 3. Moreover, such kind of Appearances being of a threatning Nature, are of themselves more indefinite and conditional; so that such an Improvement removes their relative signalness.

5. We are to reckon them Prodigies determined, 1*st*. When we see the Event correspond, and the likeness between them, an Expository

pository Gloss. 2*ly*. When Scripture has mix'd a Prophecy and Prodigy together, and limited the Time either by Quantity or Characters, as the Destruction of *Jerusalem*, the Day of Judgment, and this in the Text, then we may determine the Event when the Prodigy appears, *Rev.* 15. 4. 3*ly*. When the Prodigy is very great: As the Text says, *a great Earthquake*, *Rev.* 16. the greatest that ever was, and the Concern very great which is signified: For God sends no extraordinary Embassadours on mean sleeveless Errands: Greatness and Goodness are the Standard of Divine Effects. We have very good Testimony that a Herald from Heaven came to King *James* the Fourth of *Scotland*, to forbid him the intended War against the *English* in the midst of his Court: On this the Nations Happiness depended. 4*ly*. When Prodigies are crowded together in multitudes, as was before *Jerusalem*'s Destruction, *Luke* 21. and before the Division of the Empire into Ten Kingdoms, there were frequent Earthquakes and Eclipses, Bearded Comets, Armies appearing in Fiery Figures, with Bloody Rivers, wild Beasts coming tamely into Crowds of People. 5*ly*. When the same Prodigy is often repeated, which has very evident Signatures of the Effect, as *Luke* 20. 30. *Earthquakes in divers places*: Or if it has been an usual Presage of like Judgments. 6. If it be a Foretaste of Judgment upon a whole Nation, that are afterwards destroyed by a fuller measure of the same Cup, *Matth.* 24. 7. Those Prodigies before *Jerusalem*'s Destruction, are called the *Beginning of Sorrows*, which are compleated *Luke* 22. 26. at the Destruction of the World. Lastly, Where-ever we are sure to make Scripture the other Witness, there we may be sure to determine the Event, and be among the Wise Men that can *discern the Signs of the times*, Matth. 16. 3.

There are a Fourth kind of Prodigies that are Judicial, being extraordinary Punishments in themselves: But all Temporal Judgements being Signs and Warnings to others that are guilty of the like Crimes, of the like Punishments, and to themselves of greater Judgments to come, *Luke* 13. *John* 5. 14. *Thou art made whole, sin no more*, &c. They differ only from signal Prodigies in their absolute not formal and relative Nature.

The Third Head was the Proof of an Earthquake's being a Prodigy. 1. It is evident from it's being the Prince of Prodigies. A Prodigy is τέρας, a terrible thing. There is nothing terrible, if this be not. The sad and lowring Face of the Heavens gives some

warning of Thunder, but Death's the firſt Preſage of Earthquakes. *Dat ſignum ruina.* From Storms in the Air, or Tempeſts in the Sea, we fly to the Land or Houſes: But if the Earth it ſelf fail us, and the Foundations of the Houſes ſhake, whither can we then run for Refuge? Riches or Power, Strength or Wit, can ſave from many Dangers, but none of them prevalent againſt an Earthquake. A Cave in the Earth will ſave from Thunder, the Walls and Coverings of our Houſes can ſave from Wind and Hail; but all theſe Shelters are diſſipable, when the Earth is diſſolved. We can change the Air in time of a Plague, and the Country in time of Famine; but the gaping Earth ſtops all Paſſage. Sword and Sickneſs have laid ſome Cities waſte, but they never overthrew in a moment, and buried them under ground. When the devouring Fire burns up Cities, we can leave our Houſes to the Flame; but here is neither time for Flight, nor place for Safety. The greateſt of Moraliſts have made it their buſineſs to look out for ſome Comfort againſt this Evil that admits of no Remedy; but all the Light of Nature in it's higheſt Improvement hath found none. They tell us, Since we muſt die, it's great to die by a great Cauſe.

Si cadendum eſt mihi Cœlo cecidiſſe velim.

They tell us, it's great to die reveng'd of our Adverſaries; ſince the Earth deſtroys us, the Earth periſheth with us. They tell us, We ought not fear, where there can be no help; that is, we ſhould deſpair, that we may not fear. They tell us, Why ſhould we fear that ſo much, ſince far leſs things may deſtroy us. But what Comfort is there in hearing of the Encreaſe of our Enemies? All the Fruit of their Conſolations is, to drive us into Deſpair, or to harden us; but neither of theſe can ſave us. *Si fractus illabatur orbis impavidum ferient ruinæ*: The Secure is as ſoon deſtroyed as the Fearful. This diſcovers the Terribleneſs of this Prodigy, that nothing can comfort under it, or ſupport againſt it, but what is able to ſupport againſt the Gates of Hell: There is no remedy to the Men of the Earth, when the Earth fails. Heaven is only a place of Refuge, when the Earth ſhakes: That is the only City, whoſe Foundations never move. The Goſpel that brought to light a Saviour from Sin, hath brought to light Salvation from an Earthquake. This is ſufficient Evidence that the Earthquake is a Prodigy, ſince it is an incomparable one. What are Viſions in the Air,

Air, or Spectrums on the Earth? What are monſtrous Births, or fortuitous Omens? What are Blazing Stars or Bearded Comets? Nay, Thunder and Lightning are nothing to this. The very Judgements other Prodigies prognoſticate, are not ſo bad as this Preſage. Some Men have hardned themſelves, or have been hearten'd againſt the worſt of others; but the Prince and the Peaſant, the Young and the Old, the Man and the Beaſt, the Atheiſt and the Chriſtian, all are afraid of this; even a *Moſes* did exceedingly fear and ſhake. How can an earthy Man but tremble, when his Earth ſhakes?

2 *Argument.* Is from the Multitude, Variety and Dreadfulneſs of it's Effects. It was one of theſe Prodigies by which the Apoſtles were confirmed in their Work and Office, *Acts* 4.31. and by which others were perſwaded of the Divineneſs of their Call and Doctrine, *Acts* 16. 26. To theſe the Apoſtle appeals to, 2 *Cor.* 12. 12. 2*ly.* The Deſtruction of Men and Beaſts, Villages, Cities, Countries, which is atteſted by all Hiſtorians. *Herodotus*, *Thucydides*, *Livius*, each aſſerting none ſo terrible as that they deſcribed. 3*ly.* Iſlands turned into Sea, and Sea into Iſlands; as *Greenland*, *Sicily*, ſome ſay *America* and *Britain* too. *Seneca* mentions *Tharſia* or *Thea*, which in his Day the Mariners ſaw riſe out of the Sea: And ſeveral Hiſtorians mention Iſlands we cannot now find. 4*ly.* Burning Mountains, as *Ætna*, *Strumbolo*, and many others. *Veſuvius* is ſufficiently atteſted by Hiſtorians to have riſen by an Earthquake in *Titus*'s Time, after the Deſtruction of *Jeruſalem*. 5*ly.* The Convulſion, Colliſion and Tranſportation of Mountains in 1584. in the Dominion of *Bernat* there was a Mountain removed over ſeveral other Mountains, and covered a whole Village of 90 Families, excepting the half of one Houſe, where the Maſter of the Family, Wife and Children were at Prayers. *Pliny* 2*d.* reports, in the laſt Year of *Nero*, two Mountains to have ruſhed ſo againſt one another with ſuch great Noiſe and Force, that they tore in pieces all the Villages between them. 6*ly.* Famins, Peſtilences, and other Diſeaſes, the Springs and Airs being infected with its Exhalations. 7*ly.* The change of the Channels of Rivers, the turning the Sea into Land, and Land into Sea, as was by the dreadful Earthquake under *Valence*, by which the Plow'd Land became Navigable, and the Ships were found on dry Land. Laſtly, It was the great ſecond Cauſe by which *Korah*, *Dathan* and *Abiram* were

were ſwallowed up, by which the Mountain of *Sinai* did ſhake, by which the great Deep was broke up at the Deluge, and by which the Earth ſhall be torn in pieces at the *Day of Judgment*, Zech. 14. 4.

The Third Argument is from Scripture, that teſtifies Earthquakes to be one of the greateſt Prodigies that ever was, or ſhall be in the World, whether it diſcourſes of it Hiſtorically, Prophetically or Doctrinally.

1. The great Deluge was by an Earthquake, dividing and breaking aſunder the upper Sphere of the Earth above the Deep, *Gen.* 7. 11. 2. That extraordinary Viſitation of *Corah*, *Dathan* and *Abiram*, when the Earth opened her Mouth and ſwallowed them, their Houſes, their Goods, and all that appertained to them, *Numb.* 16. 31. it was done by ſome Sulphureous Fire under Ground, where God hath his Furnaces as well as his Treaſures, *Ver.* 35. And that is the very Cauſe of an Earthquake. *Pſal.* 18. 8. *The Earth ſhook and trembled by devouring Fire*, and Fire was made by God's kindling the Coals in his Anger. 3. An Earthquake bore no ſmall ſhare of that dreadful and prodigious Appearance on Mount *Sinai* at the giving of the Law, the Smoak thereof aſcended as the Smoak of a Furnace, and the whole Mount quaked greatly. 4. It was none of the leaſt of the Miracles that was wrought in that miraculous Period of *Moſes*. *Pſal.* 114 4. *The Mountains skip like Rams, and the little Hills like Lambs: Tremble thou Earth at the Preſence of the Lord.* Pſal. 78. 15. *He clave the Rocks in the Wilderneſs.* 5. The great Revolations in *David*'s time had Earthquakes as their Signals, and as their Cauſes. *Pſal.* 18. 8. *My Cry came before him, then the Earth ſhook.* 6. In the days of *Uzziah* there was ſo famous an one, that gave Birth to a Period, *Amos* 1. 2. and was a joynt Prophet with *Amos*, of the Judgments purſuing thoſe Eight Neighbouring Nations, as the metaphorical Phraſes of his Prophecy witneſs. *I will ſmite the great Houſe with Breaches, and the little Houſe with Clefts. God called to contend by Fire, and it devoured the great Deep, and did eat up a part. He calls for the waters of the Sea, and powreth them out on the Face of the Earth.* It's Terribleneſs we read in *Zech.* 14. 5. *As you fled before the Earthquake in the Days of Uzziah.* 7. Before Chriſt's Birth in *Herod*'s Reign, *Zonar* gives you an Account of an Earthquake in *Judea* wherein Thirty Thouſand Men periſhed. But we

have

have an infallible Hiſtorian giving an Account of two, one at his Death, *Matth.* 27. 51. & 28. 2. another at his Reſurrection. To which alſo *Phlegon* gives his Teſtimony, referring it to the ſame Year in which the univerſal Eclipſe of the Sun was: And *Didymus*, with Twenty Four *Greek* Doctors after him, on the 9th of *Job*, relates that Earthquake to have been Univerſal; *Mei autem Chriſti tempore non privatus fuit aliquis terræ-motus ſed tota ipſa terra conquaſſata eſt & centro convulſa.* This *Didymus* lived about 380. *Phlegon* relates it's Extenſion to reach *Bythinia*, where many Houſes were ſhaken with it. 8. It is propheſied of in Scripture as a Signal of *Jeruſalem*'s Deſtruction, *Matth.* 24. and alſo of the univerſal Deſtruction of the World, *Luke* 21. 26. *Rev.* 16. 18. *There was a great Earthquake, ſuch as was not ſince Men were upon the Earth; ſo mighty an Earthquake, and ſo great.* This being the laſt of the laſt Plagues, muſt be the Day of Judgment. There are other Prophetical Periods, as the Sixth Seal, *Rev.* 6. The Beginning of the Trumpets, *Rev.* 8. The opening of the Temple, *Rev.* 11. 18. And this in the Text, The Riſe of two Witneſſes, that have Earthquakes for their Fore-runners.

The Fourth Argument is from Hiſtory, wherein ſometimes the Terribleneſs of the Relation renders the Relators Teſtimony doubtful. At *Venice*, in 1342. there was a very dreadful Earthquake, after which followed ſuch a Plague, that ſcarce one of an Hundred who fell ſick eſcaped Death. The *Venetians* publiſhed an Edict, That whoſoever would come and live there with Wife and Children for two Years, ſhould receive the Privilege of a Citizen.

In 1348. *Aventinus*, a faithful and diligent Hiſtorian, ſingular for Piety and Learning, born in 1466. relates this moſt diſmal Story of an Earthquake, whoſe extent reached from *Conſtantinople* to *Hungary* and *Italy*, and it's time endured for Forty Days; 26 Cities were overthrown by it, Men and Beaſts, Walls, Temples, Caſtles, Towns were ſwallowed down at one Mouthful; the Mountains were torn up by the Roots and thrown on the tops of Cities, or ruſhing againſt one another, were broken in pieces; Fifty Men, with Women and Beaſts, by that ſtrange Exhalation were congealed and turned into Statues of Salt. *Conrades* of *Meidenburgh*, a famous Philoſopher, and the Chancellor of *Auſtria*, atteſt they have ſeen them. In the year 1300, which began the *Turkiſh* Empire, or the *Ottoman* Æra, and as Interpreters, ſay, the 6th Trumpet, *Piarina* in the

Life

Life of *Boniface* the Eighth, relates such an Earthquake at *Rome*, as the like never was before; besides the Appearance of a Comet, both Presages of a future Calamity. In *Constantine* the Great's Time, when the great Revolution was of a Pagan Empire into a Christian, commonly interpreted the Sixth Vial, great Erthquakes did proceed, by one whereof 13 Cities in *Campania* were overthrown. About 450, under *Valentinian* the Third, when the Empire put on it's last and Ten Horned Form, which is by some interpreted the beginning of the Trumpets, Prodigies, of Comets, Eclipses, Fiery Visions in the Air, were frequent, among which Earthquakes were numerous. For *Dyrrachium* in *Dalmatia* perished by one; *Neocæsaria* was swallowed up, the Island *Rhodes* dreadfully shaken, Twelve Cities in *Campania* overthrown, *Rome* trembled three days.

About the beginning of the Reformation there were very many Prodigies: Yea, in that very Year the Name *Protestant* or *Witness* was assumed by the Reformers, both *Sabbelicus* and *Jovius* relate a most dreadful Earthquake in *Portugal*, wherein *Lisbon* was terribly shaken, 1500 Houses ruined, all the Temples turned into Rubbish, the Ships swallowed up in the Ocean, the River thrown out of his Channel, and the very same Earthquake brought no less Destruction to the *Netherlands*, causing great Inundations of the Sea: It lasted about 7 or 8 Days, usually returning about 7 or 8 times in a Day. And the Year before, 1569. there was one not much less in *Ferraria*, that had been lately given to the Pope, wherein there was vast loss of Land, Men and Goods, it returned 140 times in 40 hours, and was again repeated after two Months.

Providence is the Pagan's Bible. A great Divine calls it, The first Edition of the Covenant of Grace: But it is surely not to be neglected by us. He that studies not the Text well, can never be a great Divine by reading Commentaries and Systems. The Works of God are our Text; he is an Atheist that doth not regard the Operation of his Hand; the Word of God is a Commentary on it. Whether we read it, or Pagans own Opinions over it, we shall still conclude an Earthquake a Prodigy. *Petrusloycks* relates one in the Ninth Year of *Constantine Copronymus*, by which in *Syria* some Cities were exterminated, others much damaged, others carried 6 or 7 Miles safe from the Mountains to the Plains with their Walls, Houses and Inhabitants entire.

Can

Can we impute this to Fortune or Chance, or disown such a distinguishing Providence in the Destruction or Safety of Men? In 1509. there was one at *Constantinople*, wherein 13000 Men perished: Many of the *Turkish* Moschets fell to the Ground, but the Christian Temple stood firm. Was there no Evidence given to God's Care of, and Love to the Christian Religion by this? Had it not a speaking Voice that Christ, not *Mahomet*, was Governour of the World, and could save or destroy.

The last propos'd Head of this Discourse was the Improvement of it. Which may be

1. For *Information*, about the Being, Nature and Government of God. For an Earthquake is Θεῦ σημαῖον, a proper Work of God's. He is Ζεὺς τερᾴστιος, the only Author of Prodigies. There are three ways to know the Being of a God, beside Tradition or Universal Testimony! 1*st*. From the Being of Creatures, and the orderly Course of Providence and disposal of them. This is a very solid way, but it requires a very solid Mind, and very accurate in pursuing the Current of Thoughts, the Connexion and Chain of Truths, and but very few that have given up themselves to Study and Ratiocination, have obtained a demonstrative Satisfaction in it. 2*ly*. By Grace, which is the most comfortable way. When God draws his own Image on the Glass of the Soul, by the immediate Finger of his own Spirit, that immediately at once both gains our Assent to his Being, and our Consent to his Government. But this is not the common way of Perswasion. The 3*d* way is, by some extraordinary Providence, that strikes the very Senses of the poor Sensitive Creature, throws down all the Batteries that the Atheist by pains of corrupt Reasoning, or more corrupt Living, hath built against the Faith and the Fear of a God. Such means God useth with a poor rude unthinking stupid People, to keep alive the Acknowledgment of himself in their Minds, and to defend that universal Light that shines in the Principles of Natural Religion, from being quite extinct by the Subtilty of Satan, and poysonous Exhalations from our earthly Minds. How visible is this in Persons of whom it may be too truly said, *God is not in all their Thoughts*; their Soul, like the Serpent, living upon the Dust of the Earth! Some carnal Profit or Pleasure perpetually possessing their Thoughts, all of a suddain, when Thunder from above, or Earthquakes from below, shakes the Foundation of their Hopes and Joys, they cry out, Lord, have mercy upon us! will the Earth swallow us up? I am unfit to die: Doth the Judge of the World come to call

me to an Account? Wo is me, I have not minded a God more!

2. It ſerves for our Conviction, not only of being ſinful, but of Sin's being rooted in us, and reigning over us. When God fills a Land with Prodigies, it argues it guilty of Atheiſtical Unbelief, carnal Security, Earthly-mindedneſs, Hard-heartedneſs, and meer Formalneſs in Religion. For, 1*ſt*. God doth nothing in vain, he doth not uſe extraordinary Means, when ordinary Means can prevail. *Iſa.* 5. 4. *What could have been done more to my Vineyard, that I have not done in it?* I have uſed all ordinary means of Conviction and Converſion; but yet they remain Covetous: For their Work is to *joyn Houſe to Houſe*: They remain profane, for they riſe early to follow ſtrong Drink; they remain hypocritical, therefore follows prodigious and extraordinary Methods; *Their Hills ſhall tremble, and their Carcaſes ſhall be torn in the Streets.* After the ſame manner, and with the very ſame People, doth Chriſt deal in his time, *Matth.* 11. 17. They would neither dance to Piping, nor would they lament to Mourning, therefore prodigious Judgements deſtroys the People, and lays their City deſolate. 2*ly*. We find all theſe People toward whom God uſed miraculous Diſpenſations, to have been an unbelieving, carnal, ſecure People. We find three Seaſons of Prodigies, *Moſes*'s time, Chriſt's time, and *Elijah*'s time, in all of which we have the evident Diſcoveries of the moſt rude, heard-hearted People that ever was on the Earth; after their ſafe Paſſage through the *Red Sea*, it is ſaid, *The People feared the Lord*, and *believed him.* But it is added, *They ſoon forgat his Word*: Ezek. 16. They were as unteachable as Newborn Babes, that were neither ſalted nor ſwadled. 1 *Cor.* 14. 22. Signs are only given for them that believe not; hence God did not work Miracles in bringing his People out of *Babylon*, as he did in bringing them out of *Egypt*. 4*ly*. If all Puniſhment ſuppoſe Sin, extraordinary Puniſhment preſuppoſes extraordinary Guilt. One of theſe two we muſt conclude, when God exerciſeth a Land with extraordinary Prodigies, that all Sin is very vile and hateful in his ſight, which a carnal Sinner is very unwilling to believe, ſeeing a pure eternal Mind only in the ſpotted Glaſs of his own corrupt Mind: Or we muſt conclude, that there is a great deal of Sin in us, when we ſee a God of all Grace and all Conſolation, a Father of Mercies, whoſe very Being is Love, unto whoſe natural Actions Judgement is a Foreign thing; to ſee ſuch an one Thundering in his Power from Heaven, and ſtamping in his Anger upon the Earth, untill the Duſt of his Footſtool fill the Air with Clouds:

When

When we see him either visibly threatning by Prodigies, and only beating the Ground before us with his Rod of Iron, or more surprizingly punishing us, as he did *Corah*, *Dathan* and *Abiram*, we cannot but conclude we have highly offended him. An Instance of the latter kind we have heard of with Terror from *Jamaica*, and one of the former we have gently felt, according to God's usual Method of patient and merciful dealing with *England*. We have usually but some drops of the Hail that destroys our Neighbours; the Rod is but shaken over our Heads, while their Backs are severely smitten; he deals with us as a Father with his Children, to let the Blow fall on the Grouud, that he seem'd to level at our Face. While we behold these things, and consider the Nature of God, we cannot but conclude, Sin is a very evil thing, or that we are very guilty.

3*d Use*, That prodigious Presages serve for, is to raise our Expectations about great future Judgments or Mercies. 1*st*. It puts us in expectation of the great Day of Judgment; an Earthquake being one of it's Forerunners, *Rev.* 16. 18. *Luke* 21. 26. There are considerable Reasons to perswade us of the Nighness of it, tho' we know not the Year or the Day. 1. Because the New Heaven and Earth (which is to be the Foundation of that long look'd for 1000 years) is to come after the Dissolution of the World by Fire, 2 *Pet.* 3. 7. *The Heavens and the Earth which are now, are reserved unto Fire against the Day of Judgment, and perdition of ungodly Men*: ver. 13. *Nevertheless we look for a new Heaven and a new Earth, wherein dwelleth Righteousness.* Rom. 8. 21. *The Creature it self also shall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God.* So the Day of Judgment is nearer by a 1000 Years than many expect. 2. The Day of Judgment seems partially to begin with the utter ruine of Antichristianism. 2 *Thes.* 2. 8. The Lord shall *destroy him with the brightness of his coming*. *Rev.* 19. 3. Before the Marriage Supper of the Lamb, it is said, *Her smoak rose up for ever and ever*; ver. 20. *The Beast and the false Prophet are to be cast alive into the Lake of Fire burning with Brimstone.* Dan. 7. 12. After the Body or Nation of the Beast is given to the burning Flame, *Greece* and *Asia* with it's Inhabitants continue preserved, though without Dominion, until Christ's everlasting Dominion begins, which is the second coming without Sin unto Salvation. 3. After the Rise of the Witnesses, there is but only one Woe to come, and one Trumpet to sound, *Rev.* 10. 7. The Angel swore, that *there should be Time no*

longer, but in the Days of the Voice of the 7th Angel. 2*ly.* It ought far more to put us in Expectation of the great Revolutions that must be before then; Earthquakes also being Forerunners of them, as we see in the Text, and *ver.* 19. in the opening of the Temple. There are Seven Great Revolutions at hand. 1. The Rise of the Witnesses. 2. A plentiful Effusion of the Spirit. 3. The Reformation of a Nation or Kingdom. 4. A great Military Slaughter of Persons, or Civil Death of Papal Dignities. 5. An utter Ruine of the *Turkish* Empire, which is a passing away of the Second Woe. 6. The Conversion of the *Jews*, which is to be by the coming of the third Woe, or drying up the River *Euphrates* by the Sixth Vial. Lastly, The persecuting Arm of the Beast broken, though his Life shall be longer continued. 3*ly.* It may put all impenitent Sinners, whose Reformation neither ordinary means, nor such extraordinary, has produced, in far more certain expectation of dreadful Punishments. For, 1. No impenitent Nation under such ordinary and extraordinary means continuing impenitent, ever escaped Destruction. *Pharaoh* and his Kingdom can witness this: The *Jews*, God's own peculiar People, can also witness this, *Matth.* 11. *John* 10. They would not be perswaded by the Miracles and prodigious Signs Christ wrought; therefore he brought prodigious Desolations upon them; and they remain Prodigies to this Day, scattered like the quartered Members of Rebels against their King, and preserv'd separate from all the Nations where they dwell, that they may be the more visible. 2. The God that has Power, and cannot lie, has sentenc'd utter Ruine for their Lot; *Because they regard not the work of the Lord, nor the Operations of his Hands, he shall destroy them, and not build them up*, Psal. 28. 5. Job 9. 4. *Who hath hardened himself against him and prospered; who removeth the Mountains*, &c. No Sinner can have any thing to plead against the prodigiousness of that which was here, excepting what was from the mixture of Mercy with it; for it's Extent was extraordinary. 2*ly.* There was not one, but divers, another being in *Italy*, and a third in *America*. 3*ly.* The manner or kind was most dangerous: For Houses are able to bear a direct Motion upward or downward, to a much higher Degree than they can in an Oblique declining. 4*ly.* We have Scripture prophecying of such kind of Signals about this time. 5*ly.* The universal Voice of Providence is a Call to Repentance, *Rom.* 2. 4. *Despisest thou his Goodness and Forbearance, not knowing that they should lead to Repentance, but after thy impenitent Heart treasurest up Wrath against the day of Wrath?*

Wrath? Now ſuch extraordinary Providences are like *Majuſculis Literis* in the Book of Creation. There is nothing can be ſaid againſt it's being a Prodigy, but that we are not deſtroyed by it; and then it had not been the Signal, but the Judgment: For it is a thing rare with us; the Conſtitution of this Iſland, whether as to Air or Land, is not lyable to it. We may ſay of it, as *Herodotus* ſaid of the *Scythians*, Thunder in Winter, and Earthquakes at any time, are Prodigies among them.

4*th Uſe*, May be of *Exhortation* to all the Duties we know our ſelves tardy in. An Earthquake is a *Mophath*, a *Perſwaſory*, not a *Directory*; not ſo much to give Light about what we know not, as to awaken us to what we know. 2 *Pet.* 3. 11. *Seeing then that theſe things ſhall be diſſolv'd, what manner of Perſons ought ye to be in all holy Converſation and Godlineſs.* It ſays to the covetous Earthworm, Put not thy Truſt in uncertain Riches, lay up a good Foundation for time to come; for this Foundation is to be diſſolv'd, which ſhakes already. *Stultum è ſpem firmam in re tremulâ ponere.* It ſays, to the backſliding Apoſtate, Why doſt thou leave the Foundations of the Apoſtles and Prophets, and Jeſus Chriſt that precious and Corner-ſtone, who is a tryed Stone by Heaven and Hell, who has born the Weight of Sin and Puniſhment, and has neither ſhrunk nor been ſhaken; who has neither ſplit nor given way, but has been found a ſure Foundation to all that worſhip him? But read thy own Lot, with theſe ſplinting Reeds thou leaneſt on, *Rev.* 14. 10. *If any man receive the mark of the Beaſt, he ſhall drink of the Wine of the Wrath of God, which is pour'd out without mixture into the Cup of Indignation.* It is a Threatning againſt them that perſevere in Popiſh Doctrines after the Light of everlaſting Goſpel has ſhin'd in a Work of Reformation, but eſpecially againſt Backſliders. The firſt Vial or Cup of that Indignation, brings a Peſtilential Vapour out of the Earth upon thoſe that receive the Mark of the Beaſt, *Rev.* 16. 2. It ſays to the prophane Perſon, *The Earth is utterly broken down, the Earth is clean diſſolv'd, the Earth is mov'd exceedingly, the Earth reels to and fro, becauſe the tranſgreſſion of Man is very heavy upon it: The treacherous Dealers have dealt treacherouſly, they have tranſgreſſed the Laws, chang'd the Ordinances, and broken the everlaſting Covenant, Iſa.* 24. It is a Midnight Cry to the ſleepy Virgins, and a Reproof to the Madneſs of the poor empty and vain Heart, that is ſet upon the Toys and Shadows of earthly Things, when the Earth it ſelf is not a ſolid Bottom for our Hopes. It is a great Motive to

Humility,

Humility; if we cannot underſtand the Thunder of his Power, how much leſs the Power that is exerted in ſhaking of ſuch a ſolid Body as the Earth. What little Ants on our duſty Molehill are we, in compariſon of him! If we improve it aright, it will be a Spur to duty, a Wall of Braſs againſt Temptations: Who would not fear him that ſhakes Heaven and Earth, and a ſtrong Battery againſt our Luſts? We ought to inculcate it more, becauſe it is of ſo hardening a Nature. *Pharaoh*'s Miſtake of Divine Prodigies for Natural Effects, made him a Pattern of Hard-heartedneſs. *2ly.* It ſpeaks our Caſe yet hopeful, when God gives us any Means, eſpecially when he falls upon a new Method. It ſpeaks our Caſe yet hopeful, becauſe it is a Threatning in it's Nature, not a Puniſhment; it is a Threatning, not of the Nature of a Promiſe, that binds and obliges the Perſon to fulfill. We ought the more to hearken to it, becauſe it is a God that ſpeaks, and ſpeaks with ſo loud a Voice, that implies a dulneſs of hearing already begun. We ought to yield to it, becauſe it is always the laſt Mean and Motive God makes uſe of. Laſtly, Becauſe we are ſure to gain the End that God deſigns by it, if we receive it as a Word of Exhortation for Amendment. If it have the ſame Influence that *Jonah*'s Prophecy had on *Nineveh*, we may be as ſure of *London*'s Safety.

5th Uſe, May be a Doxology. We ought in every thing to give Thanks, becauſe there is Mercy in every Diſpenſation that befalls us in this Life; our Diſeaſes are Medicines, our Poverty enricheth, our Diſappointments fix our Expectations on a ſure Bottom, and all our Evils work for good: There are a great many Ingredients of Gratitude in this Diſpenſation.

1. That God ſhould uſe extraordinary means to reclaim us from Formality and Security, when an ordinary method proves unſucceſsful.

2. That it was a meer Signal Prodigy, when we deſerved it ſhould be a Penal one too. What was our City better than others, that have been either in half, or in whole devoured by ſuch a Judgment?

3. That God hath given us a more ſure Foundation than this Earth to truſt on, that we have the Everlaſting Goſpel, built upon the Foundation of the Prophets and Apoſtles, by which we have a Diſcovery of a City that hath Foundations, and a Kingdom that cannot be moved. For want of this Knowledge the greateſt Pagan Philoſophers or Moraliſts that ever were, were not able to fortifie their own Minds, or the Peoples, againſt the Terror of an Earthquake, or quiet them under it.

4. That

4. That God gives any glorious Diſcovery of himſelf to rejoyce the Hearts of his Children, that can ſay of Thunder, This is the Voice of my Father: And of an Earthquake, This is the Tread of his Foot; that he refutes Atheiſts, who ſay, *All* things continue as they were; and frights the Earthworm into Religion, that ſcoff'd at thoſe who look for ſolider Comforts than it affords.

5. That our Lot is fallen ſo late in the World, that Earthquakes beget rather a proſpect of Good than of Hurt to the Church; they make us look out for the Riſe of the Witneſſes, the opening of the Temple, and the Second Coming of our Lord.

6*th* and *Laſt Uſe*, Is of ſerious Prayer and Supplication. We ought to be anxions and careful about nothing, but in every thing to make our Requeſts known unto him. Nothing is more apt to fill us with anxious, careful and dreadful Thoughts than an Earthquake, therefore it is a fit Seaſon for Prayer. (1) That God would ſave us: We need not doubt he can, after ſuch great Demonſtrations of his Power: We need not doubt his Will, after the ſaving of us out of ſuch a diſmal Judgement. It ſhould then make us approach a God able and willing to ſave us. He has told us in his Word, That *he wills all Men to be ſaved*; and we will not believe him, now he gives a Miracle to confirm our Faith. (2) Let us come earneſtly beſeeching him to be reconciled with us; for we ſee there are no Hopes of ſucceeding in Enmity and War againſt ſuch a mighty Power: We ſee it is an unſpeakable Happineſs to have ſuch a Power on our ſide: We muſt always overcome and triumph in War, when Allied to ſuch a Lord of Hoſts. He has made a Covenant of Reconciliation with Sinners, through a Mediator; let us make uſe of ſuch an Opportunity, while our Spirits are under the Senſe of the Danger and Evil of an unreconciled Eſtate, to lay hold on his Peace-bearing Offers, (3) Let us come begging powerful and effectual Grace, to change our Hearts and Spirits into a ſubmiſſive and obedient Temper. The Reaſon we are not in Friendſhip with God, is from a defect on our ſide, not on God's. We do not love him, while he ſhews daily Love to us; we prefer carnal, earthly things to him; we make Mammon our God, our Belly our God, our Fancy and Imagination our God: Let us pray for a Chriſt being formed in us; for ſuch a diſcovery of his Likeneſs that may fully win our Love, and then we are ſure Peace will not only ſoon be made, but is made already. (4) Let us come praying for the remiſſion of our Sins, owning and acknowledging our Guilt. We firſt fell out with God, therefore we ought to

own

own a Fault. God ſends no Judgments on his ſide, until Sin begins on ours; therefore let us own it as becomes diſobedient Children, as becomes rebellious Subjects, as becomes betraying Friends, as becomes an Adulterous Wife; all manner of Relations has a Sinner violated, who hath broken the Law of his God. (5) That God would prepare us for the great Day of Judgment, for we ſee this Earth daily waxing old and diſſolving: For theſe Earthquakes have a gradual Tendency to diſpoſe it for the Flames: But it is all one to us, whether it or we be diſſolved firſt; we are ſure our little pieces of Earth cannot ſtick long together, but either muſt be deluged with a Dropſie, burnt up with a Fever, choak'd with Vapours, or torn in pieces by a Paroxiſm: And when we are once diſſolved, the Earth is diſſolved to us, and there is no entring Heaven while one ſpot of Sin cleaves to us. (6) To pray that God would haſten the Riſe of the Witneſſes, with all the Bleſſings to his Church that do accompany it; and that our Kingdom and our King may ſtill ſhine more viſibly and proſperouſly, as the chief among the Kindreds, Tongues and Nations that befriend the Witneſſes dead Cauſe, and never ſuffer it to be buried, untill the Spirit of Life from God enter into them, and then they ſhall never die more. (7) That God may grant our Hopes that are fixed on his Mercy, and prevent our Fears of any greater future Death yet to come upon the Witneſſes. This is the greateſt that ever yet has been, but a greater may be: This is univerſal through the Streets that are under the Popes actual Juriſdiction and Poſſeſſion: But ſome fear that a Death muſt extend wherever his Juriſdiction has been: For when *Rome* ſhall be deſtroyed, ſhe ſays in her Heart, She *is no Widow*. But from whence then ſhall come the Kindreds, Tongues and Nations to help? In ſuch a Caſe therefore let us praiſe his Word, hope in his Mercy, and ſtill beg the Glorious Days of the Church may commence in our Day: Hence we may ſee theſe bright Dawnings of the Son of Man, and depart like a dying *Simeon* with a Chriſt in our Arms. But let us do all this ſubmiſſively, ſaying, *Fac Deus in nobis quid velis eſſe ratum.*

FINIS.